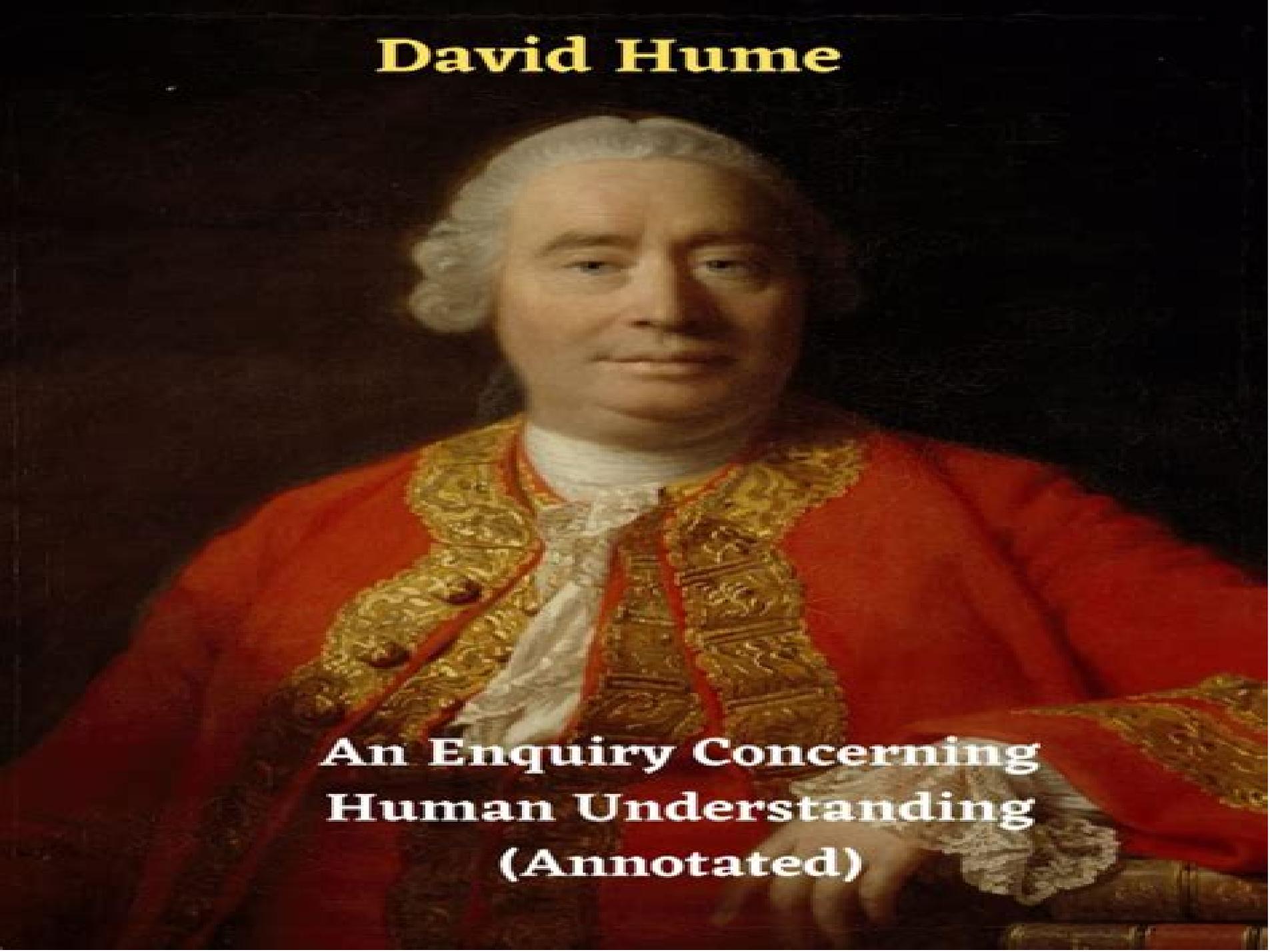


David Hume

A portrait of David Hume, an 18th-century Scottish philosopher, economist, and historian. He is depicted from the chest up, wearing a red coat with gold embroidery and a white cravat. He has a calm, thoughtful expression and is looking slightly to the right of the viewer. The background is dark and indistinct.

**An Enquiry Concerning
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(Annotated)**

Understanding Hume

David Hume



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by Hume in 1776 praising the Decline and Fall of the Roman Empire that a compliment from Hume overpaid the labor of ten years After Hume s death on August 20 1776 the History became a factor in the revolutionary events that began to unfold Louis XVI was a close student of Hume s History and his valet records that upon having learned that the Convention had voted the death penalty the King asked for the volume in Hume s History covering the trial and execution of Charles I to read in the days that remained But if Louis XVI found the consolations of philosophical history in the Stuart volumes Thomas Jefferson saw in them a cause for alarm

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Hume's Epistemology in the Treatise Frederick F. Schmitt,2014-01-30 Frederick F Schmitt offers a systematic interpretation of David Hume s epistemology as it is presented in the indispensable A Treatise of Human Nature Hume s text alternately manifests scepticism empiricism and naturalism in epistemology Interpretations of his epistemology have tended to emphasise one of these apparently conflicting positions over the others But Schmitt argues that the positions can be reconciled by tracing them to a single underlying epistemology of knowledge and probability quietly at work in the text an epistemology according to which truth is the chief cognitive merit of a belief and knowledge and probable belief are species of reliable belief Hume adopts Locke s dichotomy between knowledge and probability and reassigns causal inference from its traditional place in knowledge to the domain of probability his most significant departure from earlier accounts of cognition This shift of causal inference to an associative and imaginative operation raises doubts about the merit of causal inference suggesting the counterintuitive consequence that causal inference is wholly inferior to knowledge producing demonstration To defend his

associationist psychology of causal inference from this suggestion Hume must favourably compare causal inference with demonstration in a manner compatible with associationism He does this by finding an epistemic status shared by demonstrative knowledge and causally inferred beliefs the status of justified belief On the interpretation developed here he identifies knowledge with infallible belief and justified belief with reliable belief i e belief produced by truth conducive belief forming operations Since infallibility implies reliable belief knowledge implies justified belief He then argues that causally inferred beliefs are reliable so share this status with knowledge Indeed Hume assumes that causally inferred beliefs enjoy this status in his very argument for associationism On the reliability interpretation Hume s accounts of knowledge and justified belief are part of a broader veritistic epistemology making true belief the chief epistemic value and goal of science The veritistic interpretation advanced here contrasts with interpretations on which the chief epistemic value of belief is its empirical adequacy stability or fulfilment of a natural function as well as with the suggestion that the chief value of belief is its utility for common life Veritistic interpretations are offered of the natural function of belief the rules of causal inference scepticism about body and matter and the criteria of justification As Schmitt shows there is much attention to Hume s sources in Locke and to the complexities of his epistemic vocabulary

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[An Enquiry Concerning Human Understanding](#) David Hume, 2023-10-01 *Enquiry* first published under title *Philosophical essays concerning human understanding* Includes index Bibliography 16th 17th prelim pages

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